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Suite du Menteur' for an instructor who has a class on the seventeenth century. M. Masson showed courage as an editor in his selection for annotation of Lemer cier's 'Frédégonde et Brunehaut' and of Collin d'Harleville's 'Le Vieux Célibataire.' He has done the service of making accessible two plays now little read and not easily found separate. They are both in Alexandrine verse. 'Frédégonde et Brunehaut' is a tragedy, one of the last constructed on the old classic model. It has a certain interest from a historical point of view. As to 'Le Vieux Célibataire' it is a comedy, the masterpiece of its author. It was played in 1792, and is a very good specimen of the character comedy of the latter part of the eighteenth century. The last four plays mentioned afford excellent material for a rather advanced class that has passed the period of translating into English, if the instructor wishes to vary his work and read texts not always easily accessible.

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Beran.

Seite 232, sucht H. Schilling zu beweisen, dass auch im Ags. *beran* "as an intransitive verb of motion" vorkommt, "particularly if not exclusively with adverbs of direction." Die wörter *if not exclusively* sind nicht ganz richtig, und Althochdeutsch, Altnordisch wie auch andere agerm. sprachen brauchen wir nicht als zeugen *pro* oder *contra* auftreten zu lassen, wo das Ags. selbst zum zeugniss dafür dienen kann.

Beda IV 9, *pa geseah heo swutole swa monnes lichoman mid scytan bewundenne, se was beorhtra þonne sunne, on heannysse berendne beon*, vidat manifeste quas; corpus hominis, quod esset sole clarius sindone involutum, in sublime ferri; Beda IV 29, *þæt wit eac swylce somod moton to heofonum beran his gife þær to seonne*, ut...ad ejus videndam gratiam simul transeamus ad coelos. Das simplex *beran* übersetzt also *ferri*, *transire*. Ob die erklärung *forð berað* ohne subject richtig ist oder nicht, lasse ich hier unentschieden.

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NOTES ON

Specimens of Early English. Edited by the REV. RICHARD MORRIS, LL.D., Part I. Second Edition, Oxford, 1885.

III.

OLD KENTISH SERMONS.

On the language of these sermons cf. "Die Sprache der mittelkentischen Evangelien," a dissertation by Max Reimann, Berlin, 1883.—*And al swa hi bi-knewe his beringe bi þo sterre, swa hi nomen conseil be-tuene hem*" (ll. 7-9), etc. In this text *al swa*, "as," "when," regularly introduces the subordinate clause, and *swa* the principal clause of the sentence; cf. ll. 10, 11, 20, 28, 108.

PROVERBS OF ALFRED.

Cf. the "Proverbs of Hending," printed in *Reliquiæ Antiquæ*, vol. I, Mätzner's *Altenglische Sprachproben*, Böddeker's *Altenglische Dichtungen*, *Specimens of Early English*. Part II, etc.; *The Dialogue of Salomon and Saturnus*, by J. M. Kemble, London: Printed for the Aelfric Society, 1848, an interesting book, containing, besides a history and the various versions of this dialogue, also the Proverbs of Alfred, the Proverbs of Hending, etc.; "Ueber die neuangelsächsischen Sprüche des Königs Aelfred," by Wülker, P. & Br. Beiträge I, 240-262; "On the Language of the Proverbs of Aelfred," a dissertation by Ernest Gropp, Halle, 1879.

The Anglo-Saxon writers, as well as their Teutonic brothers on the Continent, display a tendency to be didactic; they are fond of maxims, proverbs, and sententious utterances. Besides the Gnostic Verses, the Dialogue of Salomon and Saturn, etc., we find maxims and moral reflections scattered all through the literature, as in *Béowulf*, *Laßamon*, *Owl* and *Nightingale*, *Moral Ode*, *Piers Ploughman*, etc.

After the death of Alfred, who had done so much for the material and spiritual welfare of his people, and especially when the country came under the Norman yoke, the times of King Alfred were looked back upon as the golden age of national prosperity, and Alfred came to be regarded more and more as the great law-giver and teacher of the nation. It is therefore not surprising to find that in the

twelfth century, according to the chroniclers of the time (quoted by Wülker in the article above referred to), there were several collections of proverbs which were attributed to Alfred. He was the representative of the popular wit and wisdom, just as Solomon and Marcolf on the Continent. But when the two races had become reconciled and amalgamated during the long wars against the French, in which Anglo-Saxon and Norman made common cause, the people transferred their worship to the new national heroes, the Edwards, and the picture of Alfred faded more and more from the popular consciousness, and therefore the later collection of proverbs is attributed, not to Alfred, but to Hending ("the handy one"), who is significantly called the son of Marcolf:—

*Mon þat wol of wysdam heren,
At wyse Hendyng he may lernen,
þat wes Marcolues sone.*

Egleche (l. 6) means "warlike," "mighty," etc.; the note is wrong. For *Alured he wes in englene lond and king wel swiþe strong* (ll. 17-18) the Cotton MS. (according to Wanley and Spelman, quoted by Wülker, p. 246) reads more smoothly: *Alfred he wes on Engelond a king wel swiþe strong*. For *wisliche pinges* (l. 30) the Trin. Coll. Camb. MS. reads *of wi[s]liche pinges*, which gives an easier construction.—*þat him ne schal beo wone nouht of his wille þe hine her on worlde w[ur]þie þencheþ* (ll. 57-60) is wrongly translated: "That to him shall not be wanting anything of his will [so far correct], whereby he intends to honour himself here in this world." It means: "That to him shall not be wanting anything of his will (desire) who him (i. e. God) here in the world intends to honor." Dr. Morris's marginal note (Old English Miscellany, p. 106), "He who honours him shall want for nothing," implies the same thing. The Trin. Coll. Camb. MS. reads: *nat him sal ben wone no þing of is wille, wo him her on worolde wrþin þenket*, translated by Kemble (p. 228): "the man shall want nothing of his will, who here in the world desires to do him honour."

Lines 78-9 (*And þe clereke and þe knyht he schulle dēmen euelyche riht*) Wülker (pp. 255-6) thinks are of a later date and no doubt interpolated by the churchman who gave the pro-

verbs their present form. Both metre and sense indicate a later origin. Any one who reads Wülker's argument cannot help feeling that the passage is quite out of place.—*byfore he þe meneþ* (l. 236) means: "he bewails thee in thy presence," not "bewails (it)," as the note has it. Morris translates (p. 116): "he will pity thee to thy face." In the note to ll. 239-41 the dash should come right after the parenthesis.—*ibidest*, in *if hit so bi-tydeþ þat þubern ibidest* (ll. 429-30), is wrongly translated by "hast to do with." The passage means: "if it so betide that thou gettest a child" ("that a child is born to thee"), and was so understood by Spelman, who translates: "Si tibi puer contigerit" (quoted by Wülker, p. 249). Morris translates (p. 128): "If thou hast a child." The Trin. Coll. MS. reads: *Gif it so biðidit þat þu chil[d] weldest*, translated by Kemble: "If it so betide, that thou hast a child" (p. 233). Alfred is referred to in the Owl and Nightingale, ll. 235, 294, 299, 349, 569, 685, 697, 761, 942, 1074, 1223, 1269.

THE OWL AND THE NIGHTINGALE.

Cf. Mätzner, Altenglische Sprachproben I, 40-49; with Stratmann's edition cf. "Emendations and Additions to the Old English Poem of the Owl and Nightingale," by the same author, Engl. Stud. I, 212-214; "A Grammatical Analysis of the Old English Poem, 'The Owl and the Nightingale,'" by L. A. Sherman, Trans. of the Amer. Philol. Assoc. for 1875, pp. 69-88; "Neuengelsächsische Sprachdenkmäler," by Wülker, P. & Br. Beiträge I, 68-70; Origin and Hist. of the English Language, by G. P. Marsh (third ed., N. Y., 1875), pp. 205-211; "Die Sprache des alte. Ged. v. d. Eule und Nachtigall," dissertation by H. Noelle, Göttingen, 1870, etc.

The note to l. 10 should read: "The worst of all she knew," not "they knew."—*þine vule* [Stratmann reads *fule*] *lete* (l. 35) I think means "thy foul howling" rather than "thy ill looks" (note); cf. O. N. *lât* (pl.), "bad manners, howling, uproar" (Cleasby-Vigfusson), and Norw. *laat*, *lete*, sound, noise, howling, etc. Marsh translates *lete* by "voice" (p. 206). *Me luste bet speten* (l. 39) is translated in the note. "It were better for me to be sick;" it means: "I had rather spit." The note to l. 56: *gîf ich me loki wil þe bare*, "if I guard myself against

the open [country]," defines *loki* by "enclose, guard," and continues: "The M. E. *loki*, signifies (1) to keep close, guard; (2) to conclude, decide," etc., thus again confounding (as in note to I, 42) the two distinct verbs *lokien* (A. S. *lōcian*), to look, guard, and *luken* (A. S. *lūcan*), to lock, fasten, etc. There is no reason why *sittest* (l. 89) "is to be pronounced *sitst*." The note to l. 145, says "*To-swolle=to-swolge*," which amounts to saying that "swollen"="swallowed."—*to priste* (l. 171) Stratmann thinks is a mistake for *so priste*. On *isome* (l. 180) note and glossary disagree.—*Plaidi mid foge and mid rigte* (l. 184) the note translates: "plead (debate) with (mutual) consent." I think it means nothing more than the German "mit fug und recht," or the Danish "med fōie," "with good reason," etc.—*breme*, in *peg he were wile breme* (l. 202), "though he once led a dissolute life," is translated in the glossary by "fierce, angry;" but the context suggests the meaning "dissolute," and so the word has been understood by Mätzner, who gives, as the third definition, "kräftig, tüchtig, gewaltig, mächtig; auch von grosser Liebe" (referring to this passage). Coleridge (Glossarial Index) defines it by "eager, lustful." Halliwell says "the term is still applied to a sow maris appetens." Stevenson defines it by "addicted to female society. The primary sense of this word is bold, courageous; the meaning which it here bears is by no means common;" see his introduction to the poem. The word occurs again with the same meaning in l. 500.—*lust ich telle* (l. 267) the note translates: "I am pleased to telle;" it means: "listen, I (will) tell," as in l. 263, etc. The note to l. 340 (*me ne telþ*) should read: "one esteemeth not."—*un-wille*, in *harpe and pipe and fugeles songe Mislikeþ, gif hit is to longe, Ne beo þe song never so murie, þat he ne shal pinche wel un-murie, gef he i-lesteþ over un-wille* (ll. 343-47), the glossary translates by "displeasure," Stevenson by "dissatisfaction," which I think is wrong. There is a noun *un-wille*, displeasure (A. S. *un-willa*), of which we have an instance in VIII A, 19 (*hire un-willes*, against her will); but *over un-wille* would then mean "over," or "beyond displeasure," which gives no sense. There is also an adjective *unwil*, or *unwille*, unpleasant,

reluctant, etc., as in l. 422 (*Evrich blisse him is un-wille*); cf. also VIII B, 29 (*þah hit hire unwil were*), and *Ancren Riwle*, p. 238 (*mid un-wille heorte*); and *over-unwille* might be a compound adjective meaning "over-unpleasant," "unpleasant to an unbearable degree." But the best sense is got by regarding *un-wille* as=A. S. *on-wille*, "agreeable, pleasant" (Baskervill-Harrison), here used substantively; *over un-wille* then means, as our note rightly translates: "beyond what is desirable, or wished for;" Marsh and Coleridge understand it in the same way.—*blisseþ* (l. 435) means "rejoices," not "blesses," as the note has it. The note on *noþing blete* (616) is wrong; it means: "not at all exposed," as defined in the glossary and by Mätzner. The second line of *þe nigtingale at pisse worde Was wel neg ut of rede i-worþe* (ll. 659-60) the note translates: "'Was wellnigh out of patience become,' i. e. had nearly lost all command of herself." It means: "At this word the nightingale was wellnigh out of counsel become," i. e. "at her wit's end," "at a loss what to say or do;" cf. German *rathlos*, Dan. *raadløs*.—*alre wunder mest* (l. 852) means "the greatest of all wonders," not "most wonderful of all." Stratmann reads: *alre wundre mest*.—*vor-pan* (l. 1662) means "therefore," not "wherefore."—*ibanned ferde* (l. 1668) means "ordered out," or "summoned (thine) army," as defined in the glossary, not "levied (thine) army;" cf. *Gen.* and *Ex.* 3213 (*Pharaon bannede ut his here*) and Morris's note. In l. 1733, as Stratmann says, "*inc* would suit the context better than *unc*."—*rente* (l. 1767) does not mean "tithe," as given in the note, but "income." In the note to l. 1785 strike out the word "all."

A MORAL ODE.

Cf. "Zum Poema Morale," by Zupitza, *Anglia* I, 5-38; also *Anglia* III, 32-33, IV, 406-410; "Das mitte. Poema Morale. Im kritischen Text, nach den sechs vorhandenen Hss. zum ersten Male herausg. v. Hermann Lewin, Halle, 1881;" rev. by Eienkel, *Anglia* IV, Anz. 88-93, and Stratmann, *Engl. Stud.* V, 409; on the latter review cf. remarks by ten Brink, *Engl. Stud.* VI, 152, etc.

For *do* (B, 20) the Digby MS. has *doð*, the form one would expect.—*Doð to gode* (A, 24)

means, as in B, 61, "do for good," not "do for God."—*Many monnes sore iswynk ofte habbeþ unholde* (A, 37, . . . *habbeð ofte unholde* B, 36) is translated in the note: "'Many a man's sore toil often hath ungracious ones,' i. e. a man often receives no return for his hard work." Lewin takes *iswynk* in the sense of "gain," "what is obtained by toil," and translates: "Manches Mannes sauer errungenen Gewinn haben oft die Widersacher," which is better. Stratmann translates *unholde* by "disgrace." The best sense would be got, if *unholde* could be an abstract noun meaning "ingratitude:." "many a man's sore toil has (i. e. meets with, is rewarded by) ingratitude."—*And lutel he let on muchel wowe þer þe heorte is ille* (A, 73) is translated, "And he little esteems much offered wrongfully where the heart is evil," and *on wowe* in the glossary is rendered by "wrongfully;" *wowe* evidently means "vow," and the line reads very smoothly: "And little he esteems a great vow where the heart is evil." This is strengthened by the reading of the other text: *And eðlate muchel gieuē þan his herte is ille*, "and lightly esteemed [by God is] a great gift when his [i. e. the giver's] heart is wicked."—*ilōn* (A, 125) is a scribal error or a misprint for *ilome*.—*Senne lat þe and þu nah him þan þu hit ne miht do no more* (B, 129) the note translates: "Sin leaves thee, and thou hast it not when thou art not able to do it any more." It means: "Sin leaves thee, and thou [leavest] not it," etc., *nah* standing for *naht*, as in the Egerton MS.: *Sunne let þe and þu naht hire panne þus ne miht do no more*.—*Ne bidde ich no bet bute ich beo ileled a domes day of bende* (A, 135) the note renders: "May I not better pray to be delivered from bonds on Doomsday?" I think it means: "I will neither pray nor make amends [*bet* from *beten*, to amend] unless I be released from bonds on Doomsday," which, however, does not give very good sense. The reading of the other text is better: *Ne bidde ich no bet bie ich alesed a domes dai of bende*, "I will neither pray nor make amends if I be released from [the] bonds [of Purgatory] on Doomsday."—*seollich* (A, 181, *sellich* B, 183) the note translates by "wonder," instead of "wonderful."—*seolf deouel myhte habbe mylce if he hit bigunne* (A, 214) is translated: "the devil himself might

have had mercy had he begun (i. e. sought it)." It means: "had he begun [to practice] it," as explained by Einenkel in his review of Lewin's book: "'wenn er sie (zu üben) begänne'='wenn er mit ihr (scil. der milde) anfienge'.... Wollte man frei übersetzen; so könnte man die ganze stelle etwa widergeben: Gott kann aller sünden vergeben. Wer seine gnade sucht findet sie gewiss. Selbst der teufel fände gnade, wenn er nur mit ihr begänne. Aber er ist erbarmungslos gegen die, so ihm unterliegen."—*unwinne*, in *þo þe ladeð here lif on werre and an unwinne* (B, 250), the first edition translated by "strife, enmity," which gives better sense than "joylessness;" *unwinne* would then express the abstract idea of *un-wine*, enemy, or it might be simply a strengthening of *winn*, strife, unless it is miswritten for *in winne*, in strife. The Lambert MS. (l. 246) has *in werre and in winne*.—*þat* (A, 262) means "to whom," not "to which."—*Ne þer ne wurp ful iwis worldes wele none* (A, 359) means: "Nor shall there be indeed aught of world's weal;" in the note strike out the comma and "nor."—*Of him to isiene nis non sæd* (B, 392) means: "None is satiated with seeing him;" the note and glossary are at variance.

GLOSSARIAL INDEX.

The following omissions have been noticed in the glossary: *ache*, eternal (XVII, 64); *aud*, also (I, 56); *and*—*and*, both—and (I, 159-60, 200; XVIII, 698); *bærnenn* (V, 1529); *befel*, *befell* (I, 3, 4); *bi-tacnunge*, betokening (III B, 15); *bi-waken* (XV, 2444, given in the notes); *clackes*, makest noise (XVI, 81); *dennet*, couched (X, 7); *dune*, hill (XIX, 154); *erndinge* (XIX, 581), translated "progress" by Lumby, "intercession" by Mätzner, and "Botschaft" by Wissmann; *eƷƷwhær*, everywhere (V, 1096-7); *feht*, fight (VI A, 239); *flitte* (XIX, 713, given in the notes); *flocc* (V, 1498); *funde*, found, weak pret. sing. (VI A, 595, given in the first ed.); *honde*, hounds (XIX, 598); *idreƷen*, p. p., performed, endured (III B, 75); *iknowe*, in the phrase *was iknowe*, acknowledged (XIX, 995); *ileanett*, lent (VII, 39); *iliue* (VI A, 43); *inc*, you two (VIII A, 113, B, 139, given in the notes); *incker*, of you two (VII, 209, given in the notes); *into*, in, or throughout (XVI, 1758); *i-peint* (XVI, 76); *kinetliche*,

kingly (VI A, 346); *læresst* (V, 1195); *lefte*, remained (XIX, 647); *lie*, tell a lie (XIX, 1487); *lihting*, dawn (III A, 82, given in the notes); *manian*, many (a) one (VI B, 226); *nohtes*, "of no account" (VI A, 163, given in the note); *of-herde*, heard (XIX, 41; in the text *of* and *herde* are not connected, and *herde* is given in the glossary; but the verb is *of-herde*); *oftesiden* oftentimes (IX, 146); *ore*, beginning (XVII A, 179, B, 181); *oper*, otherwise (XVII A, 153, *oder* B, 149); *rihte up*, raise up (IX, 280); *seol-cuð*, strange (III A, 19); *sithon* (II, 50); *slep*, sleeper (IX, 88: *he is pes deofles bermes slep*, he is the devil's bosom-sleeper; cf. "chimney-sweep," "boot-black," etc.); *spuse*, husband (XIX, 1007); *strenges*, strings (II, 25); *told*, p. p. of *tellen* (XV, 1993); *panne*, thence (XVII B, 141); *preoien*, thrice (VI A, 554); *purue*, need (VII, 69, given in the gram. introd.); *unwil*, *unwille* (VIII B, 29; XVI, 422); *vliȝe*, flies (XVI, 600); *uorst*, frost (XI, 38); *vych*, each (XVII A, 89, 111, 115, etc.); *wise*, guide, direct (XIX, 237); *wit=witeð*, guards (XVII A, 83, B, 84); *witerluker*, more plainly (VII, 138); *wunder*, adv., wondrously (VI A, 426, etc.); *w[u]rt*, wort, herb (XIV, 168); *ȝete*, gate (III A, 14).

Besides the corrections of mistakes in the glossary, expressly or implicitly made above, I may still note the following: *æhtene* (VI, 468) means "eighteen," as given in the notes.—*æn* (VI, 421) is the preposition "on."—*æness* (V, 1078) means "once," not "at once."—*agte* (XV, 2090) is given twice with different meanings; strike out the first.—*allswa* (V, 1290) means "thus" or "likewise," and *als* (XV, 2168) means "as," not "also."—*anan* (V, 1105) means "continually," as given in the note.—*arnde* (XIX, 1247) should be referred to the weak *v. rennen*, not to *eornen*.—*as* (VII, 194, 203) means "where." A. S. *æt-rennan* (s. v. *attrann*) means "to runaway."—*bilef* (XV, 2197) should be referred to its own strong infinitive *biliuen*, not to the weak *bilæuen*. If *bileue* (VI B, 105) is sing., *ileuen* of text A is also sing.; the final *n* would only be a case of *nunnation*, so common in this text.—*bine* (I, 103) is not a preposition, but=*bi ene*, "by one," as *bi éne* in l. 7. On the quantity of A. S. *bysn* (s. v. *bisne*) see an article by Kluge (P. & Br. Beiträge VIII, 535), who thinks the vowel is long. The spelling in Orm

points in the same direction.—*bi-speke* (XVI, 1738) means, as the context shows, "agreed upon," and it is so defined by Stevenson and Mätzner.—*bleike* should have been given as plural; the sing. is *bleik*; O. N. *bleikr*.—*bodes* XII, 299) means "offerings" or "promises," not "commands;" cf. the note.—*buð* (IX, 139) means "buys," not "is."—*clenche* (XIX, 1514) means "to strike" (Mätzner) or "twang" simply, not "twang the harp;" or perhaps "make to clink" (Stratmann).—*dennede* (XII, 36) means "couched," not "dwelt."—*doweðes* (XIV, 177) is gen. sing. The reference under *drou* should be XVIII, 705. In the definition of *drupnin*, strike out "to be."—*edmodnesse* (XI, 79) means "graciousness" or "gentleness" (as Morris translates), not "humility;" cf. *æddmodnesse* (V, 1515). The second part of *eð-sene* is not the p. p. *seven*, but the word corresponds to the A. S. *ēðgesýne*, where *sýne* is an adj.—*faire*, in the passages referred to (XIX, 22, 161) is in the plural.—*ferde*, army, in all the passages referred to, is in the sing., as given in the first edition.—*fange* (XIX, 721) means "grasp."—*forleosen* means simply "lose" not "lose wholly."—*formest* (I, 58) is an adv.—*forrpi* (V, 1182) means "therefore;" it is in Dan. and Norw. that the word (*fordi*, *fördi*) regularly means "because."—*forsake* (XIX, 751) is miswritten for *forsoke*.—*freoliche* (X, 103) means "comely."—*gegȝneþþ* answers, in meaning, rather to Icel. *gagna*, be of avail, than to *gegna*, suit, and is so derived by both White and Skeat.—*gret* (for *gredeð*, XVI, 1665) should be given under *grede*, "to cry out," not under *greten*, "to weep." With *groten* might be compared O. N. *gráta*, to weep.—*halen* (XVII B, 161) is pret. pl., not p. p.—*has* (XIII, 78) is=*ha+hes*, not *he+hes*.—*hatte* (II, 92) is present. The definition of *heater* was not improved by changing it from "garment" (ed. I) to "clothing."—*helen* (XVII A, 166) is pret. pl.—*here* (XVII B, 45) is given twice, with different definitions. In A. S. *here*, *herian*, etc., the vowel *e* is short. The reference under *heriende* should be VIII A, 9. The reference IV B, 94, under *hest*, should come under *este*.—*hete* (V, 1404) means "hate."—*hudde* XIX, 1210) is pret. sing.—*hule* (XII, 253) means "hole," not "owl."—*husbond* (XIX, 739, 1051) is miswritten for *husebonde*.—

iblessieð (III A, 6) is misprinted for *iblis-sieð*.—*i-leten* (IX, 225) means simply "let," not "let flow."—*i-sene* (XVI, 275, 624, 846; XIX, 92) is not the inf. "to see," but either its past participle, or, more likely, it corresponds to the A. S. *gesêne* (*gesýne*, etc.), visible, evident.—*iseoð* (VII, 73, quoted under *i-seon*) is=*i-seoð*, in sooth. In A. S. *slitan* (s. v. *i-slit*) the vowel *i* is long.—*at the laste* (quoted under *laste*; cf. note to I, 9) is referred to Icel. *á lesti* (= *á leisti*), on the track, A. S. *on lāsð*, Goth. *laists*, track, footstep. This explanation of *at last*, as coming from A. S. *on lāst*, was first given by Sweet, in his edition of the Cura Pastoralis, in a note (II, 474) on *on lasð* (I, 21, l. 10; the other text has *on last*), and has been adopted by Skeat in the Supplement to his Etymol. Dict., p. 814. Sweet's argument is not convincing, and I wish here to state my belief that *at last* has nothing to do with A. S. *on lāst*. In the first place, the two phrases differ widely in meaning, *on lāst* (with a dative) meaning "on the track of," "behind," "after," etc., and only improperly "at last." Secondly (and this is the strongest reason), *on lāst*, according to the general rule, would have become *alast*, just as *on līue*, *on lofte*, *on weg*, etc., became *alive*, *aloft*, *away*, etc. Thirdly, the expression for *at last* in Early English is very frequently *at the laste*, with the definite article, which removes it still farther from *an lāst* (cf. *at the laste*, XVIII, 637; *at the last*, Tale of Gamelyn, 8; *be þe latst*, I, 9, 80, etc.). From these reasons it appears, I think, that, although *at last* may have supplanted the A. S. *on lāst*, it has etymologically no connection with it. The reference under *leten* (A, 2.) should be XVII A, 253 (instead of 153), and *leten* is there the p. p., meaning "neglected."—*lowen* (XVII A, 165) in the pret. pl.—*lyne* (XIX, 681) means "line," not "net."—*migt* (XV, 2184) is the verb "might."—*nomēliche* (IX, 27) is an adj.—*ore* (IX, 7) is quoted twice, with different meanings. For *over-seȝ* should have been given the reference XVI, 30.—*samen* and *sommen* mean "gather," "collect."—*shriuen* (s. v. *schriuen*) is misprinted for *shriuen*.—*scyft* (I, 136) means "divides," as explained in the notes.—*soðen* (VI A, 52) is in the acc., not in the dat.—*spale* (XVI, 258) seems to mean "rest," as it was defined in the first

edition; Halliwell gives "pleasure, relaxation" as one of the meanings of *spell*. In XVI, 264 *spelle* means "tale," "fib," not "long speech." For "servants," the definition of *swein*, read "servant." To the definitions of *taken* should have been added "hand," "giue," as in XIX, 800, 1066, 1141, etc., a very common meaning of the word in Early English.—*telp* (XVI, 340) means "esteems," as given in the first edition.—*ponc* (VII, 22) is sing.—*prinne* (V, 1144; XVIII, 716) is an adj., as given in the first edition; in XVIII, 594 there is no reason, as Zupitza has shown (Anglia VII, p. 146), to read *prinne*, with the meaning "three." In Goth. *unleds* (s. v. *un-lede*) *e* is long.—*un-pinedd* (V, 1367) is miswritten for *unn-pinedd*.—*unweommet* (VIII A, 22) means "unstained," not "without injury."—*don a virst* (XVII A, 38) means "put in delay," as the note gives it, not "make a delay;" cf. *Havelok the Dane* 1337: *And do þou nouth onfrest þis fare*; *a* is a preposition.—*wanreðe* (IV B, 48) should be *wanrede*.—*wantruce* should be *uantruce* and come under *V*, with the reference I, 141.—*waren* (XV, 2154) means "provide for," or, as Mätzner explains it, "guard."—*wear* (XVI, 1638) means "aware," as given in the notes, not "wary, cautious."—*weste* (XIX, 1191) is a noun.—*wil* (XV, 2372) means "wish," "desire."—*witter* corresponds to O. N. *vittr* rather than to A. S. *witol*. The reference under *wo*, "sorrowful," should be XIX, 115.—*wrien* (XVII A, 166) is the pret. pl.—*wurppenn* (V, 1378) means "to become."—*ydel* cannot mean "empty" in XVI, 917.—*yelde* (XVII A, 46, *gield* B, 45) means "tribute."—*geien* (VIII A, 97; *geiged* III A, 41) corresponds rather to the Norw. reflexive verb *jöya seg*, to wait, for instance *jöye meg* (*jöie me*, etc.), dear me! than to Icel. *geyja*, to bark.—*gewold* (I, 64) is the pret. subj. pl.

From what has been said above, it will appear that, although this second edition, as I remarked at the outset, is much better than the first, there is still room for improvement. It has also been made apparent that if the books and articles I have referred to (and a great many more references could have been given) had been more carefully consulted, most of the mistakes pointed out above might have been avoided. Yet it remains to be said that *Specimens of Early English*, vols. 1 and 2, are the best books we have for beginning the study of Early English.

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